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ABSTRACT

Oak View School, Huntington Beach (California) is reflective of demographic changes due to the rapid increase in the number of ethnic minority students. The school has created goals for quality education for immigrant and minority children and is attempting to respond to the needs of its culturally diverse, although largely Hispanic, population. Teachers are challenged to respond to diversity, and this review has been designed to explore how a teacher's culture affects classroom dynamics, how the different cultures of the students affect those dynamics, and how culturally responsive teaching can improve classroom dynamics. A look at educational history shows that schools in the United States have always had to respond to the country's attitude toward cultural diversity. Educational research in recent years has begun to focus on student language as one of a number of factors related to student success. It is increasingly recognized that teaching should be culturally responsive, and that culturally responsive teaching recognizes that the power and status relations between minority groups exert a major influence on school performance. Culturally responsive curricula and teaching methods evolve from a knowledge base that identifies and understands cultures and is sensitive to the ways cultural characteristics influence learners. Teachers must recognize the importance of students' lack of empowerment. Teacher culture defines class dynamics, and student culture shapes class dynamics. Culturally responsive teaching can improve classroom dynamics because the teacher works to reverse his or her underlying prejudices. (Contains 10 tables and 49 references.) (SLD)

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ED 408 387

Culturally Responsive Teaching

A Review of the Research and Literature

By Brenda Martin
EDEL/EDSE 501
March 12, 1997
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INTRODUCTION

"Between 1980 and 2000 the rate of increase of ethnic minority population will exceed that of whites" (Padilla & Sue, 1990). Oak View School, part of the Ocean View School District in Huntington Beach, California, is reflective of this demographic projection. During the past 10 years, Oak View's demographic make up has changed. According to the Orange County Department of Education Racial and Ethnic Survey in 1985, Oak View's pupil membership count of 529 students included 176 Asian, 222 Hispanic, 7 Black and 124 White students. In 1995, the Racial and Ethnic Survey pupil membership count for Oak View was 609 and this count consisted of 1 Asian, 1 Pacific Islander, 1 Filipino, 529 Hispanic, 1 Black and 14 White students. As one can observe, the Hispanic population increased dramatically while the White population plunged. Given these demographic changes, the school's staff has had to adjust to work with its 97% Hispanic (94% LEP) population since "certain attitudes and approaches can enhance educational quality" (Berman, 1992).

Over the last five years, the staff has collaborated to create goals for the school which are stated in the Ocean View District Educational Plan for Oak View 1994-1997. This plan states that "children and families come first. Our entire staff and all cooperating agencies believe that our children are valuable, that they can and will succeed, and that by working together we can build a caring learning community. Our goals are to prepare all students for: a productive work life; participation in a democracy as an effective and informed citizen; continuous individual development; participation in a culturally diverse society...".

Oak View's goals are an example of the past twenty year reform to reverse school failure among minorities and is well in tune with the 1988 California Tomorrow Policy Research Report, published in Immigrant Students and the California Public Schools. Crossing the Schoolhouse Border. This report stated that: "Every immigrant child should be guaranteed a comprehensible quality educational program taught by an appropriately trained teacher.; ...Immigrant children need a safe and positive school environment which is supportive of diversity and free from

prejudice and harassment; and Immigrant students and their families need support in overcoming stresses and issues confronted in immigration and in making the transition from one culture to another" (Olsen & Chen, 1988).

It would seem that Oak View School is moving in the right direction to respond to the needs of its culturally diverse population. It clearly has goals for its students. Yet, one needs to understand that to be able to achieve these goals the teacher must be prepared to work with culturally diverse students. This means that the teacher must have an understanding of the students' cultures, be aware of and respond to cultural differences, and modify or change teaching strategies to meet the needs of those students. It is "imperative for teachers to understand their students and respond to them in culturally sensitive ways...because of our multicultural nation, it has become a necessity to interact effectively with diverse groups" (Scarcella, 1990).

Within the last year, Oak View has increased its staff size due to California Governor Wilson's move for class size reduction in the primary grades. School districts have had to move quickly to hire teachers to be included in the class size reduction program. Therefore, not all teachers who have been hired have completed their teacher training or they received their training years ago and are returning to teaching. This means that these teachers may not have yet been trained to teach in a multicultural classroom. In addition, some Oak View teachers have moved and have been replaced by new teachers to the school who may not be familiar with the students' cultures or strategies to teach them. As observed by the BW Associates Research, "training for most teachers does not teach...how generally to respond to the challenge of language diversity in the classroom" (Berman, 1996).

To this observation it should be added that teachers in training are not always trained in responding to the challenges of cultural diversity. This statement is exemplified since Oak View's staff has changed. Some recent comments by new teachers to the school about Oak View students include: "Doesn't <u>their</u> culture value spelling or are they just lazy?"; "They <u>still</u> call you teacher in the fifth grade?"; and "Why don't their parents <u>do</u> anything?" Clearly, this indicates a challenge to Oak View. To be effective in its culturally diverse environment, the new staff (and some old) needs

needs to become educated about the culture it is working with. If not, how can the students be ensured of receiving a quality education which is culturally responsive?

STATEMENT OF PROBLEM

Given demographic change and the resulting increase of minority students in schools across the nation , as well as the challenges currently facing Oak View School as a result of those changes, I assume these challenges are faced by many schools with culturally diverse populations. Therefore, I will focus this review of research on the following questions: 1) How does a teacher's culture affect classroom dynamics?; 2) How do children of diverse cultures affect classroom dynamics?; and 3) How can culturally responsive teaching improve classroom dynamics?

DEFINITIONS

Because the definition of culture is so integral to this review, I have selected a number of definitions. These definitions come from an anthropological view, although Nida's is behaviorally influenced. These definitions attempt to, in a limited number of words, create a meaning for that which is complex and abstract. Integral to anthropological definitions is how culture is behavior which is learned or patterned and has rules. Scarcella's and Oxford's definition was greatly inspired by that of Brooks. Both definitions have the belief that culture consists of rules which greatly influence behavior while Dubbeldam suggests that culture is transferred and Nida suggests it is acquired. Brooks discusses how culture helps one justify his/her own life. Dubbeldam implies that culture alters or adapts as society changes. Bennett and Brooks discuss how culture influences thought.

culture

Observable and non observable behaviors, their underlying rules, the attitudes and values suggested by these rules, and any interpretations and symbol systems used by individuals in understanding their society or another society (Scarcella & Oxford, 1992).

The configuration of ideas and learned behavior and the results of behaviour whose component elements are shared and transmitted by the members of a particular society, in a continuous process of imitation and intended transfer of knowledge about society, nature and the supranatural, as well as through adaptations and alterations as a result of society's changing environment and its members creativity (Dubbeldam, 1992).

Culture (relating to patterns of living) refers to the individual's role in the unending kaleidoscope of life situations of every kind and the rules or models for attitude and conduct in them. By reference to these models, all human beings, from infancy onward, justify the world to themselves as best they can, associate with those around them, and relate to the social order to which they are attached...what is important in culture... is what one is expected to think, believe, say, do, eat, wear, pay, endure, resent, honor, laugh at, fight for, and worship in typical life situation ... (Brooks, 1968 in Scarcella & Oxford, 1992).

How people act as opposed to the institutions they have created...generally divided up into verbal behavior; nonverbal behavior and how that modifies language; communication style and the ways in which habitual thought patterns are placed into being in the world. The pattern of beliefs, behaviors, and values maintained by a group of interacting people...it is an act of organizing human phenomena into some kind of understandable hunk (Bennett, 1996).

All learned behavior which is socially acquired (Nida, 1954 in Scarcella & Oxford, 1992).

acculturation

Process of adapting to a new culture, entailing and understanding of cultural patterns (Scarcella, 1990).

The absorption by any group of certain features of the culture of the other group, as a result of contact or interaction between the two (Gold, 1897).

assimilation

Complete absorption of the characteristics and the behaviors of the other culture (Scarcella, 1990).

(Social) The fusion of divergent habits and attitudes, and ideas of two or more groups or societies into a common set of habits, attitudes and ideas (Gold, 1897).

cultural bias

The tendency to distort perceptually or cognitively in favor of one's own cultural of ethnic group and contrarily to distort in a reverse direction for other cultural or ethnic groups or individuals (Gold, 1897).

cultural diversity

A condition of racial, ethnic language, or physical differences from a dominant culture (Baldwin, 1978 in Frasien & Carland, 1982).

cultural value

A value as a norm or standard of desirability within a culture and interiorized within the individual through interaction with and critical study of his environment (Gold, 1897).

culturally different

Means to be behaviorally different in group-identifiable ways (Bernal, 1971 in Frasien & Carland, 1982).

Any student whose rearing is more typical of a culture that differs significantly in values and attitudes from the dominant learners culture (Clark, 1979 in Frasien & Carland, 1982).

discrimination

Differential treatment based on certain racial, religious or ethnic categorization. It is a denial of justice prompted by prejudice (A World of Difference , 1986).

language minority student

A student who has not acquired full proficiency in English (Scarcella, 1990).

Latino

A cover-term in reference to all individuals of Spanish-speaking origin (Scarcella, 1990).

LEP/limited English proficient

A student who is not fully proficient in English and speaks language other than English at home (Scarcella, 1990).

mainstream American

Anyone in the United States, regardless of gender, religion, or socioeconomic level, who has United States middle-class values (Scarcella, 1990).

melting pot

Assimilationist belief that ethnic groups in the United States would mix to form a new superior, national character, the term was coined in the play, The Melting Pot, written by Israel Zangwill and performed in New York City in 1908 (Scarcella, 1990).

multiculturalism

An approach to cultural diversity emphasizing tolerance (Scarcella, 1990).

prejudice

A unified, stable and consistent tendency to respond in a negative way toward members of a particular cultural group (Scarcella, 1990).

salad bowl

Ideology which views differences as being personal characteristics which contribute to and enrich our democratic society. All people live together yet hold onto distinctive cultural backgrounds (Manning, 1994).

stereotyping

The prejudicial attitude of a person or group that superimpose a generalization about behavioral characteristics on a total race, sex, or religion (Lum, 1986 in Scarcella, 1990).

HISTORY

Cultural diversity is the roots of this country. Before it became the United States, this land was inhabited by various American Indian tribes - each with its own diverse culture. In time, colonists from Spain, France and England came to settle in this land, bringing their cultures - and within those diverse cultures consisted other even smaller diverse cultures. The colonists encountered the Native Americans and each of these groups responded to cultural differences by making peace or by making war. Later, the colonists encountered more cultural diversity by bringing African slaves to the colonies. These African slaves brought their own diverse cultures as well. This was the beginning of a constant struggle as how to respond to cultural differences which exist in a culturally diverse society.

Since the birth of the United States as a nation, "ethnic diversity has been recognized and responded to. The Founding Fathers responded to this reality with such actions as defining Black people in the United States Constitution as 'Three fifths of all other Persons' and deciding not to establish an official language (the First Amendment guarantees freedom of speech, but does not restrict that freedom to any particular language)" (Cortes, 1990). Also, Native Americans were at times given protection and at times relocated. The 1869 "Peace policy" of President Ulysses Grant following the Civil War placed Native Americans into mainstream schools and immersed them in the "dominant" culture, disregarding the culture of the students (Grant & Gillespie, 1993).

Historically, the attitude toward new immigrants has fluctuated from one of acceptance to one of resistance. For example, Asian immigrants were barred by the 1882 Chinese Exclusion Act then welcomed by the Gentleman's Agreement with Japan. The 1845 United States Annexation of Texas, the 1846-1848 United States-Mexican War, the 1948 Treaty of Guadalupe Hidalgo, and the 1898 gain of Puerto Rico as a result of the Cuban-Spanish-American War and the Treaty of Paris gave Latinos citizenship, but did not consider language and cultural differences, nor discrimination.

From 1880-1920 the Great Wave of Immigration brought in a number of immigrants who came to begin a new and better life. These immigrants were patriotic and open to adopting the language and culture of the country. This attitude of assimilation was reflected in the 1908 play, The Melting Pot, which gave us the term we use to describe the belief that all ethnic groups merge into one greater, superior group. In 1918, World War 1 encouraged a xenophobic attitude which did not encourage cultural differences. This attitude resulted in a Quota Law in 1921 which limited the number of European immigrants entering the country and the National Origins Act of 1924 which excluded Asians. Later, though, World War 2 led people to value language and culture as a resource which in turn encouraged cultural diversity. In 1965, immigrants, mostly Asian, were welcomed into the United States as a result of the Immigration Act. The reasons for the entry of these immigrants were different from those of earlier immigrants. Some of the new immigrants were refugees or had left their homeland as a result of poverty or war. These new immigrants did not necessarily embrace and adopt the ways of the mainstream American culture.

People began to challenge the melting pot ideology. Glazer and Moynihan published their book Beyond the Melting Pot in 1970 which encouraged the acceptance of cultural diversity and the need to find similarities and differences among cultures (Manning, 1994). "This would lead to the birth of the 'salad bowl' ideology which views differences as being personal characteristics which contribute to and enrich our demographic society" (Manning, 1994). Most recently, with the demographic showing of great increases in minority population, the attitude toward immigrants has become negative. This attitude has been reflected in the passing of the anti-immigration Proposition 187 in California and the rebirth of the English Only Initiative.

As demonstrated by this historical synopsis, this country's reactions toward immigrant minority groups have always alternated "between ambivalence and antagonism, respect and paranoia, hospitality and rejection. While priding themselves on being democratic and inclusive, Americans remain troubled about just how much cultural and linguistical pluralism can be tolerated without the nation's solidarity being undermined" (Holt, 1990). As described by Cortes, the United States is like

"a constantly-shifting mosaic in which the multihued pieces do not always fit together perfectly, as if an on-going historical earthquake has been challenging the society to attempt to resolve the unresolvable" (Cortes, 1990).(See Table 1

Schools have always had to react to the country's attitude toward cultural diversity since they have always been integral institutions in society. Schools have had to react to segregation, unequal educational opportunity and immigrant issues. Because so many immigrants came to this country, it was normal to have community schools which existed to teach a specific language such as German on Saturdays. In 1918, though, as a result of World War 1, many schools legislated a policy of "English Only" and language classes stopped. Later, as a result of World War 2, the teaching of foreign languages was once again encouraged since this knowledge was viewed as a valuable resource to the country. "In the case of immigrant minorities, schooling was generally not segregated but the same overt goals (acculturation to the dominant culture) and methods (punishment for speaking the home language) were used. Contrary to popular belief, many first generation immigrant children experienced considerable difficulty in school" (Cummins, 1989).

Segregation was already an issue when, in 1896, Plessy versus Ferguson ruled that schools could be "separate but equal" (McKay & Wong, 1988). Schools were segregated until the 1930's when the National Association for Advancement of Colored People brought up segregation as an issue. In 1946, Mendez versus Westminster outlawed the assigning of Mexican American students to segregated schools or classes on the basis of surname or heritage. In Brown versus Board of Education, Chief Justice Earl Warren decided, "It is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity, where the state has undertaken to provide it, is a right which must be available to all on equal terms" (Brown vs. Board of Education, 1954). In sum, schools, regardless of the culture of their students, were expected to provide an equal education for all students, regardless of their culture.

Later, the Civil Rights Act and "the protests of the 1960s, combined with a rising, more culturally-sensitive consciousness among educators...reduced the occurrence of discrimination involving language

minorities" (Cortes, 1992). This more culturally-sensitive attitude encouraged the development of ethnic studies, bilingual education and multiethnic education. The Equality of Educational Opportunity was published and was a step toward establishing the Bilingual Education Act in 1968 as a means to improving education for language minority students.

When standardized test scores were lower overall and the minority drop out rate was also lower, this reflected low academic success among minority students. As a result, the Bilingual Education Act was Reformed. When Lau versus Nichols decided and ensured that NES students have a legal right to bilingual education as part of "equal education opportunity" (Lau vs. Nichols, 1974) since "failure of schools to provide students with an education in a language they could understand violated the Civil Rights Act, schools had to improve, expand or create bilingual programs (Cortes, 1992). Furthermore, in 1982 Plyler vs. Doe assured that "a child cannot be denied access to elementary or secondary education because of lack of legal immigrant status" (Olsen & Chen, 1988).

In the 1970s and especially the 1980s California's demographic makeup changed drastically, bringing more LEP and minority students into the schools. Besides the increase in immigrants entering the state (see attached demographic data charts), the slowdown of fertility rate led to less mainstream families having children. As a result, more minority families were (and still are) having children who entered the schools. The increase of students who were linguistically and culturally different from the mainstream culture into the schools brought concern to educators, especially since many of these minorities were not succeeding in the schools. Educators weren't sure as to how to educate these minority students.

As a result, the California State Department Bilingual Education developed two books: Schooling and Language Minority Students: A Theoretical Framework, first published in 1981 and Beyond Language: Social and Cultural Factors in Schooling Language Minority Students, first published in 1986. These provided "perspectives and suggestions for helping educators and minority students interact in ways which [would] result in the students' experiencing their fullest academic potential while still realizing their freedom to enjoy and share with others their cultural and linguistic heritage" (Holt, 1990). Stated in the preface of Beyond

Language, the American attitude toward immigrants has always been reflected in the United States educational system. "Lay persons and trained educators alike debate the efficacy...of teaching students about their native culture; of helping students to regard all cultures as equally viable systems of behavior; or of teaching students to work with racially-motivated antagonism. Educators have yet to develop a coherent set of approaches for dealing with the cultural and linguistic diversity represented by increasing numbers of immigrant minority students (Holt, 1990)

The publications of these two books led schools to begin to restructure their educational programs to meet the needs of their language minority students. While schools were making efforts to improve their programs, 1988 research "found most school districts overwhelmed by the sudden changes in their student populations and scrambling to develop programs and approaches that might work...[and]...The lack of experience of many local experiences with [their] population and the scarcity of resources for new curricula and training" (Olsen & Chen, 1988). This research in 39 California communities which interviewed 360 immigrant students also came "face to face with the intolerance and lack of understanding many U.S.-born children have about people different from themselves - and with that the tendency for that intolerance to be expressed through violence and harassment. We saw how narrow much of the school curricula can be, and how many of the school structures and approaches work to undermine the ability of our children to function in a world of diversity"(Olsen & Chen, 1988).

These research results led to studies about the education and success of language minority students to shift from focusing on language as a "causal factor to the examination of language in combination with other factors "(Cortes, 1992). The Department of Bilingual Education "became convinced that the education of language minority students, including the learning of effective English, could only be understood within the larger sociocultural context of schools themselves and the society within which they functioned. Therefore, they determined the need for a thorough and cohesive scholarly examination of the social and cultural context of minority experience and its influence on these language minority students" (Cortes, 1992).

This led to the publication of Meeting the Needs of LEP Students by the Evaluation, Dissemination and Assessment Center at California State University at Los Angeles for the Department of Bilingual Education. This publication was designed to be a resource for educators working with culturally diverse students. The findings of Meeting the Needs of LEP Students identified: 1) the powerful and dynamic relationship between sociocultural factors, including language and schooling; 2) the fact that many current efforts and recommendations for educational reform do not address this relationship; 3) the dramatic changes in the nation and California, particularly the recent and projected increase in the percentage of various language minority groups, raising even greater concern about the weakness of those general approaches to educational reform; 4) the educational under achievement of some language groups, in contrast to the superior achievement of other such groups; and 5) the need to more thoroughly examine the relationship between sociocultural factors and the schooling of minority students, in terms of their effect on educational attainment, in order to recommend future educational reforms to deal with differential achievement outcomes (Birdsell, Matsui & Solis, 1992).

Also, in 1992, research by BW Associates, a two year study contracted by the California Department of Education, recommended that "Teaching credentials for language and classroom teachers should incorporate requirements for assessing, understanding, and capitalizing on cultural and linguistic diversity" (Berman, 1996). It also recommended that "The state should disseminate information about adaptations and approaches applicable in different demographic conditions" (Berman, 1996). Concern for an improved education for the culturally diverse student had and has grown since "Between 1985 and 1990, language-minority student enrollment grew four times as fast as overall enrollment. Nearly one million children, or 18-19% of the state's K-12 students, are now classified as LEP" (Berman, 1996). (See attached demographic data charts-Tables 2-4).

Studies, as a result of the current move to improve education for culturally diverse students concern a number of issues. Cummins found that "The focus of current educational reform directed at minority students inquires about causes of minority student under achievement" (Cummins, 1992). Baker found that schools "fail to provide the type of learning that

takes into consideration students' diverse background...and fail to make adjustments for those whose lifestyles differ." and "As a result, all students have been denied the opportunity to learn about the heterogeneous nature of society in the United States and in the world" (Baker, 1994). According to Baker's findings, "The inability of schools to design curriculum and instruction appropriate for minority students is closely tied to the perceptions educators have about them." and "Education that is not structured on the ethnic and cultural experiences of children - in other words, education is not multicultural - carries with it a subtle but devastating message to children" (Baker, 1994).

As a result of the past surge of research about the academic success of language minority students, many educators have considered the results and have begun to restructure their teaching to meet the needs of those students who are culturally and linguistically diverse. Many have adopted a multicultural approach. Others, within this multicultural approach, have begun to reassess their approaches and strategies and are using the research to make their teaching more culturally responsive.

ISSUES

In discussing the current issues facing educators, Cortes wrote, "Critical questions have arisen. How do educators perceive ethnic minority students, particularly those educators whose education did not involve specific training in working with minority students and whose previous teaching experiences has mainly involved working with non-minority students? How much knowledge and knowledge based understanding do educators have about minorities? How does their knowledge or lack of knowledge about ethnic minorities affect their attitudes and behaviors towards such students?" (Cortes, 1992). These questions are reflective of the concerns which culturally responsive educators consider when they teach.

Huber's statement reflects the culturally responsive approach. "The determination to become culturally responsible in America's ever-

increasingly diverse, global society goes one step beyond multiculturalism as it has been implemented in many American public schools. Culturally responsible educators are not content to teach about ethnic groups,--they are responsive to the cultural identity of the learner, as well" (Huber, 1991).

Culturally responsive teaching recognizes that "power and status relations between minority groups exert a major influence on school performance. Minority groups that tend to experience academic difficulty appear to have developed an insecurity and ambivalence about the value of their own cultural identity as a result of their interactions with the dominant group" (Cummins, 1992) (See Table 5). Padilla and Sue found that minorities don't do as well in school because of the existence of cultural deficit and cultural mismatch (Padilla & Sue, 1990). BW Associates, after researching 15 exemplary elementary schools, found that "Cultural validation in a school helped to enhance LEP students' participation in classroom activities" (Berman, 1992). The culturally responsive teacher recognizes that students who do not feel valued will probably fail and attempts to break those barriers which lower the students' sense of self worth. This is done by considering the cultures of the students, recognizing that the students' cultural values may differ from his/her own and modifying his/her attitude and teaching methods to be able to relate and respond to the students.

"Culturally responsible content and approaches recognize the influences of culture, language, race, gender, religion, exceptionality, language level, and home environment. Culturally responsible attitudes reflect an appreciation of cultural and social norms of each learner" (Huber, 1991). Culturally responsive teaching recognizes that "a good understanding of a culture requires a good theory predictive of behavior in a particular social setting. In other words cultural knowledge and cultural values are at the basis to reasoning, inferencing and interpreting meanings" (Trueba, 1993). Also culturally responsive teaching acknowledges and acts upon the research that has found "that changing the structure of the classroom interactions and activities, so that they are more compatible with the home cultures of the children, promotes classroom learning (Dehyle, 1983; Jordon, 1985; Moll & Diaz, 1987; Stearns, 1986; Tharp, 1989; Tharp & Gallimore, 1988; Vogt et al., 1987)" (Tharp &

Yamauchi, 1994). Critical to the effectiveness of culturally responsive teaching is the understanding that it "requires personal redefinitions of the ways in which classroom teachers and other educators interact with the children & communities" (Cummins, 1989).

Thus the culturally responsive "Curricula, instructional methodologies, and pedagogy evolve from a knowledge base including (a) identification of cultures, (b) understandings about how cultural characteristics influence learning and thinking, and (c) respectfully sensitive identifications of individual and home cultures" (Huber, 1991). The "pedagogy crosses disciplines and cultures to engage learners while respecting their cultural integrity" and recognizes that "The foundation of this approach lies in theories of intrinsic motivation" (Wlodkowski & Ginsberg, 1995). It aligns with "growing evidence that strong, continual engagement among diverse students requires a holistic approach --that is, an approach where the how, what, and why of teaching are unified (Ogbu, 1995)" (Wlodkowski & Ginsberg, 1995).

Culturally responsive teachers demonstrate those conditions deemed necessary by Wlodkowski and Ginsberg in their framework for culturally responsive teaching which "names four motivational conditions that the teacher and students continually create or enhance" (Wlodkowski & Ginsberg, 1995). They are: 1) Establishing Inclusion; 2) Developing Positive Attitude: 3) Enhancing Meaning; and 4) Engender Competence. (see Table 7).

The methods of culturally responsive teachers also exemplify those suggestions of Reid to: 1) gather information about the prior learning environments and successful learning experiences of their students; 2) identify students learning styles, strategies and intelligences,; 3) adapt and expand their styles to include those of their students; and 4) develop activities to be student-inclusive in terms of styles and strategies (Reid, 1996).

Culturally responsive teachers' methods also fit into Scarcella's framework to educate language minority students. Scarcella's framework includes: 1) Know your students; 2) Encourage interaction; 3) Appeal to varying learning styles (Teachers need to respond to their learners in culturally-sensitive ways and encourage learning style flexibility); 4)

Provide effective feedback which is culturally responsive; 5) Appreciate cultural diversity; 6) Incorporate students' languages and cultures; and 7) Reduce prejudice (Scarcella, 1990).

Two case studies about teachers, both researched by a grant-funded team at Wichita State University, Kansas, in the Spring of 1991, investigated "how teachers develop a classroom where, regardless of a learner's background, the student's social, academic, and personal development are maximized" (Huber, 1991). The focus of the research was to discover what distinguishes culturally responsive and responsible teachers. Both studies, by Huber and Parscal, included ethnographic interviews and non-participant/ participant observations. The two case-study teachers seemed to use the methods and attitudes for culturally responsive teaching suggested by Reid (1996), Scarcella (1990), and Wlodkowski and Ginsberg (1995).

Huber's observations of teacher, Josefina Guzman, found that Guzman believed she must accept responsibility for the learning of all her students. She was welcoming and positive in her interactions with the students and had high expectations for the students. Josefina Guzman was observed to be supportive and encouraging. She was sympathetic to cultural differences and misunderstandings and conveyed a caring attitude. She created a feeling of community in her class and "her encouragement of collaborative projects (developed)...sharing and community building" (Huber, 1991). She had a "passion for her students and the content in her classroom" (Huber) and students were "empowered to learn and work with content" (Huber, 1991).

Parscal's observations of Katherine with a K found that "Practicing an ethical classroom management style, Katherine created a successful atmosphere of learning by fostering a positive, creative learning environment and implementing instructional content and modalities that were relevant to her students, thus facilitating their personal growth as well as academic achievement" (Parscal, 1991). She was welcoming and student interaction was constant. Katherine did her best to "understand the lives of her children so that she [would] be responsive to their needs..." and seemed to empower the students because she had a caring and accepting attitude towards them (Parscal, 1991). Her "holistic approach to the building of self esteem [overlapped] into the area of instruction" by

allowing the children to feel safe to explore ideas (Parscal, 1991). "By treating all students with dignity and respect and maintaining that expectation from her students, Katherine [modeled] a global harmony that is conducive to an interdependent multicultural society" (Parscal, 1991).

As exemplified by Katherine with a K and Josefina Guzman, essential to the effectiveness of culturally responsive teaching is the teacher. Being culturally responsive can be challenging for a teacher for a number of reasons. The teacher "must always remain open-minded and flexible to meet the individual needs of each student, and avoid relying too heavily on 'what ought to be'"(Birdsell, Matsui & Solis, 1992). This is not always easy for teachers since it requires a change in attitude, teaching strategies and a great amount of flexibility. It requires the teacher to sway from the traditional methods and try the untested. Also, the teacher may have to research to find new strategies that will work with the culturally diverse students.

The teacher must recognize that minority students who are failing are not failing mainly because of language differences, "but because they are disempowered as a result of particular kinds of interactions with well-intentioned educators. When children's... identities become shrouded in shame, they lose the power to control their own lives in situations where they interact with members of the dominant group (e.g. classrooms...) Thus for real change to occur, educational interventions must be oriented towards allowing children to feel a sense of efficacy and control over what they are committed to doing in the classroom and in their lives outside the school" (Cummins, 1989). This means that teachers must consider their classroom management styles and strategies and change them to be more responsive to and inclusive of those culturally diverse students.

Also, the culturally responsive teacher will recognize that "failure of many of our language minority students is not the fault of their cultural group, but rather, the fault of prejudice, reflected in the way middle-American teachers treat them. For example, in analyzing teacher attitudes in South Texas, Meadowcraft and Foley (1978) found that some teachers held false stereotypes about Mexican culture. They believed that all Mexicans encourage low achievement, laziness, lack of discipline, and unwise use of money" (Scarcella, 1990). In another study by Spindler and Spindler (1982) "Roger Harker", a middle class, mainstream teacher who

taught in a culturally diverse setting was found to interact most with those students most culturally like him. "He was never mean to the other children, It was almost as though they weren't there.(Spindler & Spindler, 1982 , p.26)" (Scarcella, 1990). The students who were culturally different from the teacher, while not recognizing his actions as acts of discrimination or prejudice, perceived his actions as favoritism. In addition, California Tomorrow research found that, "more than a third of our student sample reported incidents of what they [immigrant students] felt were teacher prejudice against immigrants... including... misunderstandings between teachers and students due to cultural or language differences, derogatory or stereotyped comments made in front of the class about immigrant groups..." (Olsen & Chen, 1988).

These studies about prejudice and discrimination in relation to teachers and students show how essential it is that the culturally responsive teacher recognize his/her own prejudices (See Table 6). Along with this recognition, the teacher must work to reverse those prejudices so that those underlying prejudices don't create a barrier between the student and teacher which then lowers the students' sense of self worth and, as a result, leads to students' failure. "Teachers need to understand their own behaviors and their students' behaviors and to avoid stereotyping" (Scarcella, 1990). This may not be easy since this can only be accomplished by teachers "who are secure in their own personal and professional identity and confident that they have the ability" to overcome those prejudices (Cummins, 1992).

Besides coming to terms with his/her own prejudices, a teacher in a culturally responsive classroom must know the students. This means becoming familiar with the students' cultures and acknowledging "that cultural conditioning is so strong that people who have not been exposed to other cultures cannot understand a communication based on a different set of norms and cannot even comprehend the misunderstanding" (Kraemer, 1973). Getting to know the students culture may not be easy for the teacher since the "importance of knowing the learners' cultures is often forgotten in the rush to help students to adjust to their new environment" (Scarcella, 1990).

Teachers "can have high expectations for all these students. They can critically evaluate their own treatment of these students and validate

all students' cultural and linguistic identities through the subtle messages they convey to them" (Scarcella, 1990). The culturally responsive teacher must recognize his/her own mainstream values and how his/her value perceptions can bias the opinion of the student and class interaction. The teacher must recognize those different cultural values of the students and respond to any cultural value differences by modifying his/her way of interacting with the students and modifying teacher strategies.

A culturally responsive teacher will recognize that "cultural values and learning styles overlap,...learning strategies and prior educational environments are parts of the same student profile for...learning. What is valued in an educational culture can differ dramatically" (Reid, 1996) and the "non mainstream learner may be no less potentially successful a learner, but if her educational culture does not value her learning styles and strategies, she will not be valued, and she may not value herself" (Reid, 1996). The teacher must also recognize that "Our emotions influence our motivation...[and]... that our emotions are socialized through culture...Thus, the response of the student to a learning activity reflects his or her culture...[therefore]... motivationally effective teaching is culturally responsive teaching" (Wlodkowski & Ginsberg, 1995). Research has also found that "teaching that ignores norms of behavior and communication provokes students resistance, while teaching that is responsive prompts students involvement (Olneck, 1995)" (Wlodkowski & Ginsberg, 1995). Obviously, the culturally responsive teacher accepts responsibility for the learning of the diverse learners and realizes he/she must find appropriate ways to be responsive to those learners.

The culturally responsive teacher must also recognize that the middle-American classroom structure may differ from those of other cultural groups and act to make the transition to the classroom easier by recognizing and modifying those interactions to be more in tune with those of the students' cultures. "A classroom structure may be more or less in synchrony with the cultural values of a group. When a desegregated classroom relies exclusively on certain classroom structures, it will create value conflicts for groups that don't share these values. For example, if minority students come to school with cooperative values, but the classroom structure provides a strong press for competitive and individualistic behaviors, then a value conflict is created for minority

students. Serious value conflicts create identity confusion and can interfere with the learning of academic material" (Kagan, 1990).

A culturally responsive teacher recognizes that the mainstream classroom may differ from those of other cultures. Therefore, the culturally different student, given other different previous school experiences, may have expectations which conflict with the teacher's. In turn, the mainstream teacher must realize that he/she will have classroom expectations which differ from those of the culturally diverse students and modify interactions and expecations to meet the needs of the diverse students. "In most middle-American classrooms, the teacher is in control" (Scarcella, 1990). This classroom control, generally speaking, includes a strong projection of voice, sustained eye-contact from a standing position, obvious displays of enthusiasm or displeasure, and public comments (questions, praise, challenge, reprimand) directed to individuals. There is typically dynamic interaction between the students and teachers (Scarcella, 1990). In other cultures, such as the Asian cultures, the students expect the teacher to control the classroom in a highly controlled manner. They are used to working in quiet, environments in which students stay in their seats. Out of respect, they listen quietly to adults and don't challenge or question the teacher (Scarcella, 1990).

A culturally responsive teacher will work to adapt to the preferred structure of the student. For example, an ethnographic study of Chicano students at two high schools in the San Diego Bay Area along the Mexican Border was completed over four years. The research finding discovered that "cooperation and team work is culturally the preferred mode of academic activity for Mexican-origin youth." Therefore, they found that peer groups were essential in classrooms with a majority of Chicano students (Trueba, 1993).

When working with American Indians, for example, a culturally responsive teacher recognizes that there exists a "cultural misfit between the informal teaching and learning processes of nonwestern minorities, such as the American Indians, and the formal teaching and learning of the typical classroom" (Tharp and Yamauchi, 1994). That teacher will then "attempt to bridge the gap between experience with informal learning in natal cultures and the formal school learning that dominates western classrooms. This is accomplished through innovations in the structure and

content of the classroom conversations (both teacher-student and student-student), so that they become two-way interactions; less teacher dominated, but including more teacher assistance, with much more relevance to the children's background experience, both cultural and individual" (Tharp and Yamauchi, 1994).

Examples of some programs that have been successful in being culturally responsive to the American Indian students include the KEEP program. Now used with Navajo children, KEEP was originally used with Hawaiian children, to keep order in the classroom by involving "active use of contingent reinforcement and punishment (D'Amato, 1981)" (Tharp & Yamauchi, 1994). Another program is that designed by the staff of the Lauzon School in Nelson House, Manitoba, Canada. The program, named the Canadian "School in the Bush", had in its goals to gain academic knowledge and capture vital elements to the students' culture (Grant & Gillespie, 1993). In Thompson, Manitoba, Canada, Eastwood Elementary School changed the design of its program to be less formal in the area of science. The informal lessons which encouraged culturally related science studies were more in line with the informal learning of the American Indians (Grant & Gillespie, 1993). Also, in the Alaskan village Togiak, "Mrs. E. Yanez integrates Yupik values with Western values and knowledge, and at the same time reinforces and builds upon existing Yupik identity" by teaching with few directives and using method of incidental learning which encourage observation and thus more ownership of learning (Grant & Gillespie, 1993). Esmailka's and Barnhartd's (1981) studies of videotaped conversations between three Athabaskan teachers and their elementary students found that "teachers allowed students to provide answers to questions in their own time slot. That is, children were given opportunities to set their own pace and were not penalized for calling out answers to questions that were out of synch with the teacher's own rhythm" (Tharp & Yamauchi, 1994). The teachers also spent more time listening, rather than talking.

As observed by the culturally responsive methods which have been found effective in educating American Indians, teacher feedback is critical. As stated by Scarcella, culturally responsive teachers "must provide effective feedback to language minority students of diverse cultural backgrounds. This means accurately interpreting our language minority

students' reactions to our lessons and understanding our own methods of giving feedback. By maintaining certain expectations about communication, teachers may unwittingly ask language minority students to violate deeply ingrained culture patterns...When this teacher's use and interpretation of feedback is inconsistent with their own language, language minority students may become victims of the miscommunication" (Scarcella, 1990). Therefore, the culturally responsive teacher must be introspective about his/her own value system in regards to communication feedback, become aware of those values toward communication feedback of the students' cultures and modify the interactions.

When considering culturally responsive feedback, the teacher must realize that feedback is in a number of areas. According to Scarcella, these areas are: 1) Interpreting student feedback (What is paying attention, understanding?); 2) Complimenting and criticizing; 3) Correcting student errors; 4) Requesting clarification; 5) Spotlighting (putting students on the spot); 6) Questioning and answering; and 7) Pausing. Cultures differ in their values toward these areas of feedback. Therefore, the teacher must take the time to become educated about those cultural values in regards to feedback and modify his/her feedback techniques to connect more with those of the students' culture. (See Tables 9-10 for information about some cultural groups). Obviously, this can be challenging if resources are limited. Also if the makeup of the class changes, bringing new cultures into the class, the culturally responsive teacher must respond to the new styles of feedback (Scarcella, 1990).

Some schools, such as Timber Lane in Fairfax County, Virginia, use parents as liaisons who, as part of their role, can be a resource for those teachers who have questions about students' cultures. The liaisons "become a two-way cultural conduit between teachers and families" (Montgomery Halford, 1996). According to the current principal, Donna Lewis, the liaison support has helped "to build a foundation of multicultural sensitivity and teacher enthusiasm" (Montgomery Halford, 1996).

Complications in culturally responsive teaching may arise when the teacher's attempt to become culturally responsive and his/her actions are perceived by the students as inappropriate for teachers (Hemmings, 1994). As described by Hemmings, a case study of midwestern high school

teachers in the 1980's demonstrated that "Adolescents often will not learn what they are expected to learn in school if they judge their teachers to be untrustworthy. If, that is, they believe their instructors do not care about them or their progress" (Hemmings, 1994). The study showed that there was a great deal of mistrust with the mostly white, middle class teachers and the culturally diverse students. "From the teachers' perspective, appropriate teacher/student relations were largely impersonal and formal. Teachers thought students thought students should trust their judgments regarding learning objectives, classroom activities, and standards , and to abide by their decisions...But many students of color were not inclined to go along with such understandings of their proper role in the classroom" (Hemmings, 1994).

When considering culturally responsive teaching, some teachers may struggle with responding to the needs of other diverse cultures. They make lack the knowledge about the students' cultural values or they may not want to "cater" to the values of the other non mainstream cultures because they believe the students should assimilate into this culture. Still, that teacher must remember that if he/she does not become culturally responsive, those children will fail. As a teacher, he/she is responsible for the education of all the students. Thus, the students' failure is reflective of the teachers' failures to respond to their diverse learning needs. The culturally responsive teacher will also have to be flexible and a continuous learner since the demographic makeup of the class will change. This change will reflect change in the classroom structure and strategies as the teacher responds to the changing cultures in the diverse students (See Table 8).

SYNTHESIS AND ANALYSIS

When reviewing the literature about cultural values in the classroom, the majority of the literature and research was found in handbooks and frameworks for bilingual education, English as a Second Language or multicultural education. A large majority of the research was completed a result of the rising concern over the academic failure of bilingual students. Other research stems from the research on multicultural education which resulted as minortiy populations grew and entered the schools and because of the acceptance of cultural diversity, the "salad bowl". Teachers of English as a Second Language have researched to discover how to best work with culturally diverse learners of English. A large amount of the research investigates the reasons for language minority students' success and lack of success. The research about culturally responsive teaching is part of the research about new methods being used in multicultural education. Most of the case studies about culturally responsive teaching have occurred in recent years.

Much of the research is based on ethnographic studies which occurred over a period of time and were composed of observation (including videotaping), interviewing teachers and students and, at times, participation by the observer. Olsen & Chen (1988) interviewed immigrant students to study more about immigrant issues. Huber (1991) and Parscal (1991) studied to find out what distinguishes culturally responsible/responsive teachers. Hemmings (1994) observed how successful teachers were at becoming culturally responsive in a high school setting and researched to find out why some of these teachers were successful and others were not. Tharp and Yamauchi (1994) have observed different schools with American Indians and observed to see how teacher interactions with the students affect the learning of the students and which ways have been successful. Tharp and Yamauchi !1994), in their research, often refer to a number of previous studies, including their own and Grant's and Gillespie's (1993), and use these to confirm their findings. Grant and Gillespie also observed a number of

successful American Indian schools to find out what interactions between the teachers and students were most effective.

Other literature in this review is based on social history. Historian, Carlos Cortes (1990, 1992), bases his studies on how U.S. history and the history of education have affected and decided the success or lack of success of immigrant and minority students. He studies the use of strategies which have been suggested by sociolinguists, psychologists, anthropologists and ethnographers, using social history as the basis for his recommendations.

Psychology is the basis for research completed by Sue & Padilla (1990), Kagan (1990), Diaz (1990), Wlodkowski and Ginsberg (1995). Sue and Padilla have researched how cultural mismatches or deficits can affect the interactions and cognitive abilities of the students in a negative way in regards to self esteem and learning success. They are researching low academic achievement among language minority students. Wlodkowski and Ginsberg and Kagan have researched about behavior of language minority students in relation to learning styles and motivations to discover which strategies and methods are most effective with these students. They also study child development and how that is related to cognitive development.

Other research has its basis on sociolinguistics and applied linguistics. All seem to agree that the teacher must recognize the cultural values of the students and modify his/her methods to identify with the students. Cummins (1989, 1990) researches the language acquisition of culturally diverse students and also investigates how culture and socioeconomic status influence achievement of those students. Reid (1996), Bennet (1996) and Scarcella (1990) use their knowledge of linguistics and experiences as teachers of language as a basis for their literature, but much of their literature findings are also supported by research completed by ethnographers, anthropologists and psychologists and historians.

Anthropologists such as Ogbu (1990, 1995) research how sociocultural and sociological factors influence the interactions of the language minority students with their cultural group and with other cultural groups. Anthropologists observe cultural groups to discover generalizations about those cultural groups.

It appears that research in all of these areas agrees that the previous used methods by teachers of culturally diverse students disempowered those students. The researchers have used this knowledge as a basis to research methods which will empower the students. All seem to recognize that the area of cultural diversity and its affects on learning and human interaction overlap into and connect the research areas of psychology, anthropology, sociolinguistics, social history, sociology and ethnography. The literature and research seems to agree that although the areas of research have different focuses, the findings in one of these areas can help or influence research in the other areas.

CONCLUSION

In completing this review of research and literature, I found that a teacher's culture affects class dynamics in a number of ways. First, the teacher defines the culture of the class. This is done through interactions, feedback, and strategies used in the class. All these areas are defined by the teacher's cultural values, which are probably mainstream values. If a teacher has underlying prejudices which go unrealized, this can create a feeling of unworthiness among some students or can lead to discrimination. When a teacher bases his/her judgments of a culture by comparing it to his/her own and forming conclusions, this can create the stereotypes that can be so damaging to students. Classroom interaction may be limited if a teacher uses strategies which are in tune with his/her own cultural values. If the teacher is not aware of the cultural value differences of the students and does not become educated about those differences, he/she may not find the motivations and learning styles which are most effective with the students in the class. Therefore, the students will not be empowered to learn. If the teacher uses feedback styles reflective of his/her own cultural values, he/she might offend a student whose culture values different forms of feedback. In sum, the teacher's culture is the defining factor in class dynamics and it is up to the teacher to become aware of cultural value differences and respond to those differences by modifying his/her teaching to meet the needs of the students.

I have also found that children of diverse cultures affect classroom dynamics because they are products of their own cultures and bring to the classroom those cultural values which have become an integral part of them. If their values are not similar to those of the teacher or other students, this can lead to less student interaction and a lack of motivation. Also, the students' cultures define the kinds of feedback they give to and expect from the teacher and other students. These differences in feedback styles can lead to judgments (positive and negative) misunderstandings. If the students sense underlying prejudices or lack of acceptance because of cultural differences, this can create a sense of mistrust and hostility in the classroom. In sum, because their cultural values influence their interactions, motivations, learning styles and forms of feedback, students of diverse cultures affect classroom dynamics .

It appears that culturally responsive teaching can improve classroom dynamics because the teacher becomes aware of his/her underlying prejudices and works to reverse them. Reversing those prejudices can lead to a greater feeling of acceptance in the classroom and, as a result, less hostility. When the students feel accepted, included and valued, they will feel a sense of community and will work to overcome misunderstandings which might result because of cultural differences. Also, the culturally responsive teacher becomes aware of his/her own cultural values and those of the students and then modifies his/her manner of teaching to connect with the cultural values of the students. Because the teacher's methods are responsive to their cultural values (motivation, learning styles and feedback) and identify with the strategies being used, the students will be empowered. When students are empowered, they will become motivated learners. Thus, because it empowers the students and creates a sense of community, culturally responsive teaching can improve classroom dynamics.

RECOMMENDATIONS

School populations are becoming more culturally diverse and census projections show that this trend will continue as minority group populations continue to grow. As a result, classrooms will continue to have students of diverse cultures whose cultural values may differ from what we define to be mainstream cultural values. Teachers cannot ignore cultural differences which exist in the classroom since those differences are and will continue to be a reality. It is imperative that educators find ways to work with and empower those students who are culturally diverse. Culturally responsive teaching seems to be an answer to educators who face the challenge of cultural diversity in their school and classroom.

To make culturally responsive teaching effective, districts should offer inservices which discuss and explore the cultural values of the mainstream cultures and that culture's classroom expectations in regards to feedback and interaction. The inservices should also address the cultural values of the diverse cultures of the students in the school district and offer suggestions and resources as to how to interact with those culturally diverse students. As the demographic makeup of a district changes, it will have to offer inservices about the cultural values of any new cultural groups in the school district. Any new teachers entering the district should be provided this information. School districts should also offer resources in the forms of programs about cultural diversity and the problems which can result from cultural differences and misunderstandings.

Schools should support culturally responsive teaching. At staff meetings, teachers should be involved in dialogues about existing stereotypes they might have for culturally diverse students and work to overcome them. They should provide a time for teachers to become introspective about their own underlying prejudices and share ideas as to how to overcome them. Teachers should be encouraged to share ideas as to what did or didn't work with their culturally diverse students and explore the whys and why nots. The schools should also provide

information to the students about the cultural values of the mainstream culture by designing handbooks, assemblies or lessons. Schools can also provide training in conflict management, so that students will begin to resolve their differences and overcome those whose roots are based on prejudice or discrimination. They should also invest in programs about cultural diversity. Also, parents of the culturally diverse students should be informed about the mainstream cultural values and should be involved in providing information to the schools about their cultural values. At Oak View School, the Even Start Program integrates some lessons about mainstream values in its ESL courses for parents by using the training book, Parents As Educational Partners: A School-Related Curriculum For Language Minority Parents. Parents can also be used as liaisons between the school and their cultural communities.

Teachers should take responsibility for the learning of all their students and create culturally responsive environments. To do so, they should attend inservices and conferences concerning this area. Teachers should be willing to become introspective and consider how their own underlying prejudices and stereotypes can affect classroom interactions. They must also be aware of and respond to differences in their own cultural values and the cultural values of their students when they are designing lessons or interacting with their students. When designing lessons, cooperative groups shold be implemented whenever possible. Also, they should incorporate lessons about the mainstream and non mainstream cultural values. For example, role plays for different social situations could be used to discover and discuss differences in cultural values. When conflicts occur, conflict resolution strategies should be used so as to decrease miscommunication caused by cultural value differences. Lessons about cultural diversity and people's reactions to cultural differences should be integrated into the classroom. One program which has been used at Oak View School is A World Of Difference. This program provides a teacher/student study guide which was designed to "emphasize the strength we derive from our racial and ethnic diversity" and uses strategies "to promote positive interaction among students and to encourage critical thinking and empathy through cooperative learning, role playing and problem solving." (World of Difference, 1986) Also, teachers should communicate with other teachers and liaisons for advice when facing difficulties which stem from differences in cultural values.

Teacher training programs should include culturally responsive teaching in teacher preparation courses. This should include exploration about mainstream culture values and non mainstream culture values. The programs should also include introspective journal entries which explore one's own prejudices and personal reactions to mainstream school experiences. Discussion of which teaching strategies, interactions and forms of feedback work best with which cultural values should be a component of this exploration about culturally responsive teaching. Also, these programs should include observations of teachers known to be culturally responsive and those observations should be followed up by dialogue among teacher candidates. Furthermore, lessons to educate the diverse students about mainstream and non mainstream values and lessons about cultural diversity should be planned and shared.

Researchers should continue to do and publish case studies of culturally responsive teachers and their culturally diverse students. More research should be complete about how cultural values are related to learning styles and motivation. There should also be more research about cultural values differences in relation to feedback. Research should continue to investigate teaching strategies and their relation to cultural values. Literature and frameworks about culturally responsive teaching should continue to be published. Research studies which track the progress of students in culturally responsive settings should be completed.

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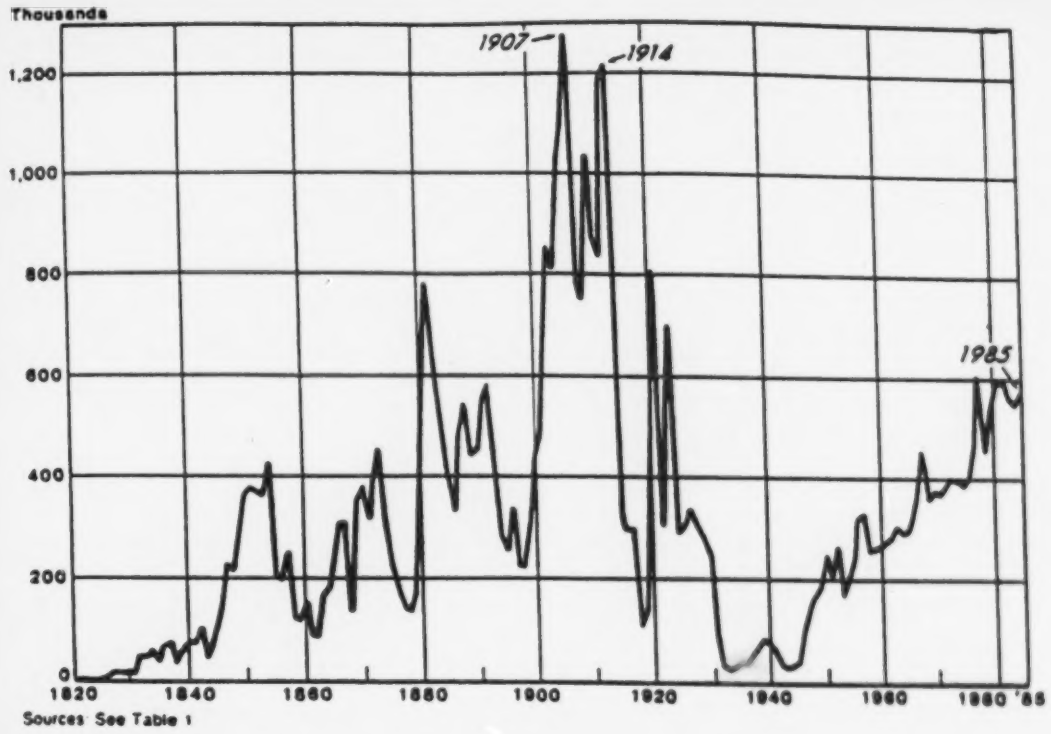

Figure 2.1. Legal immigration to the United States: 1820–1985. (*Source:* Bouvier, L. and R. Gardner. "Immigration to the U.S.: The Unfinished Story." POPULATION BULLETIN, Volume 41, No. 4 (Washington D.C.: Population Reference Bureau, 1986, page 10.) Reprinted by permission.

In Language Diversity: Problem or Resource Edited by Sandra Lee McKay & Sau-Ling Cynthia Wong

San Francisco : Newbury House Publishers, 1988

Table 1 40

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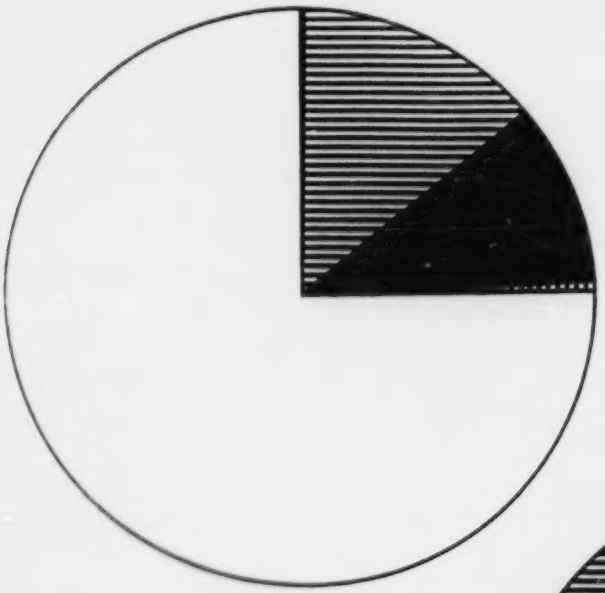
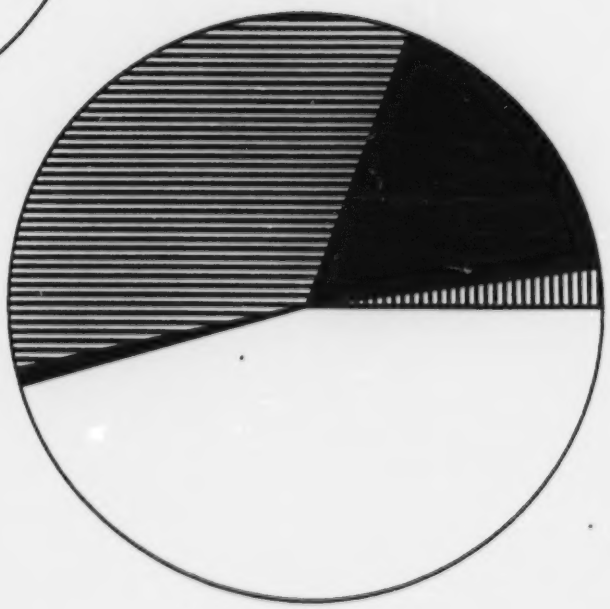
California Schools' Changing Ethnic Makeup

1967-68



1990-91



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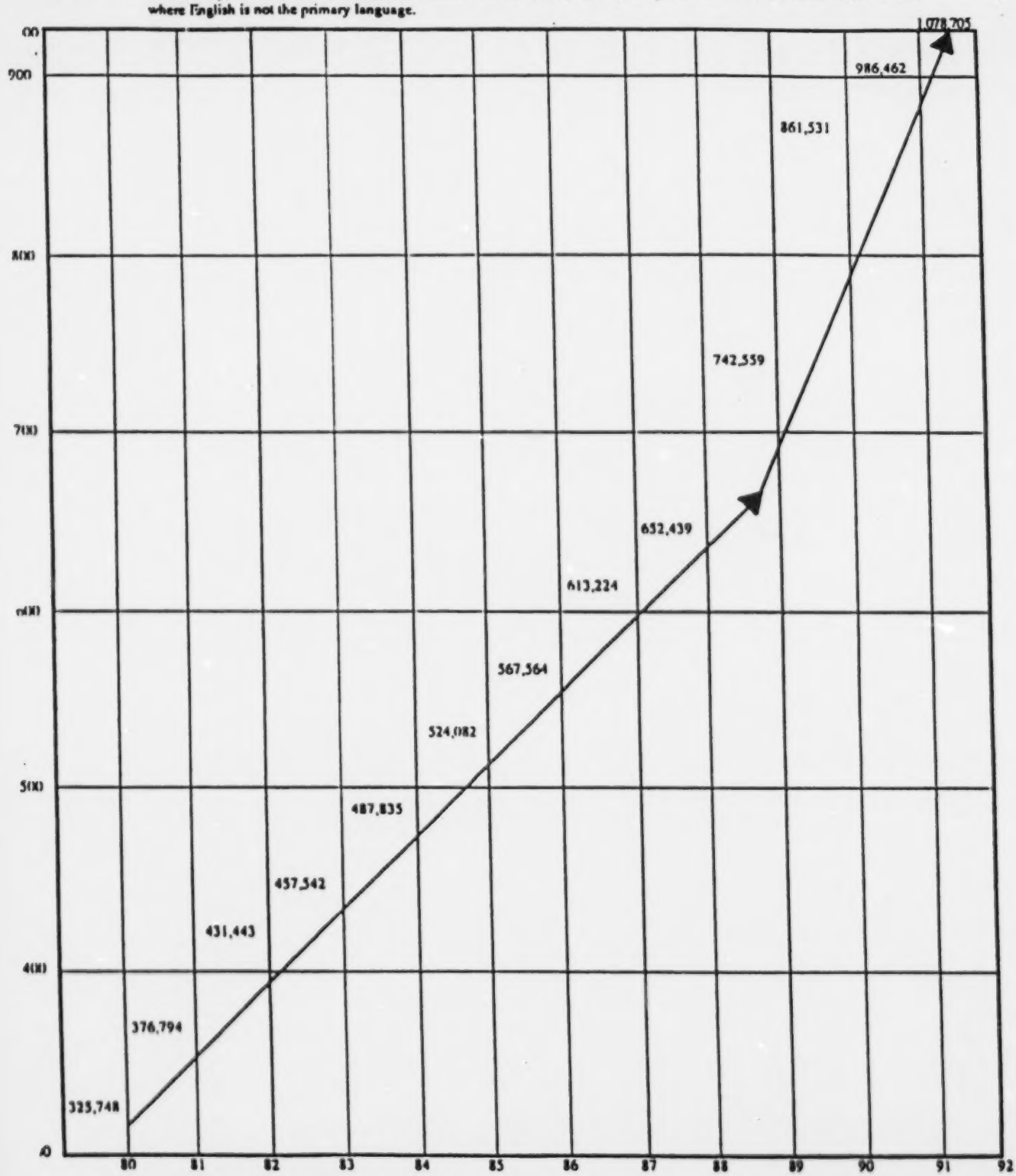
American Indian/Alaskan | Hispanic | Pacific Islander*
Black | Asian | Filipino* | White | *=estimate

Source: *Factsheet*
CDE, August 1, 1991

Table 2

LIMITED-ENGLISH-PROFICIENT STUDENTS IN CALIFORNIA

- In the past decade, the number of California public school students identified as "limited-English proficient" (LEP) has tripled to over a million.
- This represents one in every five public school students.
- Additionally, over 1/2-million students are identified FEP (624,515). Thus, nearly 1-3/4 million students come from homes where English is not the primary language.



LEP (thousands) count based on Language Census Report, R-30 (April '92)

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42 Table 3

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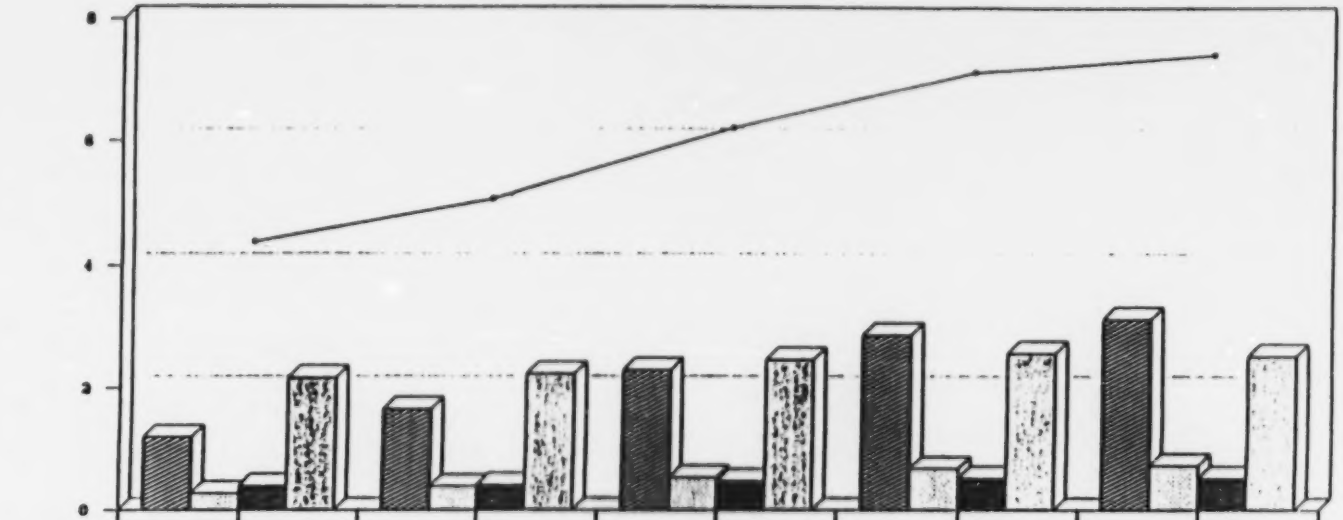
K-12 Graded Enrollment by Ethnicity
Projections



	1985	1990	1995	2000	2005
Total	4.18	4.882	6.011	6.945	7.232
Hispanic	1.201	1.854	2.288	2.872	3.138
Asian	0.278	0.385	0.536	0.682	0.737
Black	0.398	0.412	0.478	0.527	0.524
White	2.171	2.237	2.47	2.579	2.528
Others	0.134	0.173	0.229	0.284	0.305

Year

Ethnicity

Total Hispanic Asian Black White

Source: Department of Finance/DRU
1985 actual, 1990-2005 are projections

Table 4

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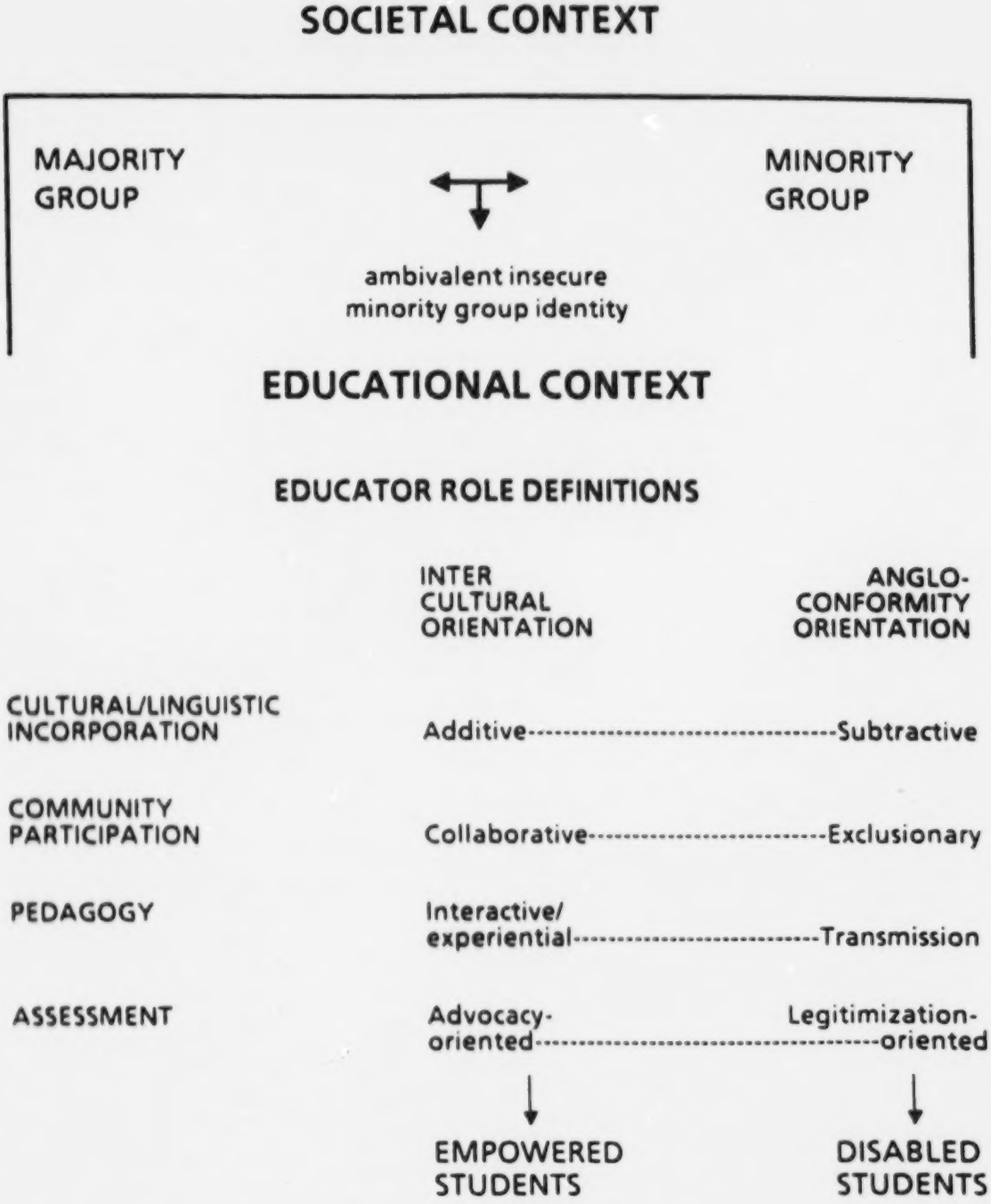

Figure 5-1 Empowerment of Minority Students: A Framework for Intervention

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Table 5 45

Empowering Minority Students by Jim Cummins 1989 California Association for Bilingual

A CONTINUUM OF SOCIAL RELATIONSHIPS AMONG HUMAN GROUPS

46
Table 6

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1986 From: A World of Difference: A Prejudice Reduction

From. Framework for Culturally Responsive Teaching" by Wlodkowski & Ginsberg.

FIGURE 1

Four Conditions Necessary for Culturally Responsive Teaching

1. Establish Inclusion

Norms:

- Emphasize the human purpose of what is being learned and its relationship to the students' experience.
- Share the ownership of knowing with all students.
- Collaborate and cooperate. The class assumes a hopeful view of people and their capacity to change.
- Treat all students equitably. Invite them to point out behaviors or practices that discriminate.

Procedures: Collaborative learning approaches; cooperative learning; writing groups; peer teaching; multidimensional sharing; focus groups; and reframing.

Structures: Ground rules; learning communities; and cooperative base groups.

2. Develop Positive Attitude

Norms:

- Relate teaching and learning activities to students' experience or previous knowledge.
- Encourage students to make choices in content and assessment methods based on their experiences, values, needs, and strengths.

Procedures: Clear learning goals; problem solving goals; fair and clear criteria of evaluation; relevant learning models; learning contracts; approaches based on multiple intelligences theory; pedagogical flexibility based on style; and experiential learning.

Structure: Culturally responsive teacher/student/parent conferences.

3. Enhance Meaning

Norms:

- Provide challenging learning experiences involving higher order thinking and critical inquiry. Address relevant, real-world issues in an action-oriented manner.
- Encourage discussion of relevant experiences. Incorporate student dialect into classroom dialogue.

Procedures: Critical questioning; guided reciprocal peer questioning; posing problems; decision making; investigation of definitions; historical investigations; experimental inquiry invention; art; simulations; and case study methods.

Structures: Projects and the problem-posing model.

4. Engender Competence

Norms:

- Connect the assessment process to the students' world, frames of reference, and values.
- Include multiple ways to represent knowledge and skills and allow for attainment of outcomes at different points in time.
- Encourage self- assessment.

Procedures: Feedback; contextualized assessment; authentic assessment tasks; portfolios and process-folios; tests and testing formats critiqued for bias; and self-assessment.

Structures: Narrative evaluations; credit/no credit systems; and contracts for grades.

Based on Wlodkowski, R. J., and M. B. Ginsberg. (1995). *Diversity and Motivation: Culturally Responsive Teaching.* San Francisco: Jossey-Bass.

Table 1

Educational Leadership September 1995 p 20

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Table 1 Monistic and Relativistic Patterns Compared

CULTURAL MONISTIC UNIVERSE OF TEACHING AND LEARNING	CULTURAL RELATIVISTIC UNIVERSE OF TEACHING AND LEARNING
TEACHER AS BANKTELLER Add knowledge to student's data bank; charges interest or otherwise punishes for data deficits. STUDENT RESPONSE Ingests knowledge from teller's treasury and pearls of wisdom; loses interest in self-discovered knowledge.	TEACHER AS LEADER Provides sets of circumstances that lead students to explore the full parameters of their curiosity, imagination, and creativity. STUDENT RESPONSE Explores and discovers knowledge; gains insight into self and others through exploration and discovery.
TEACHER AS ALL-KNOWING TELLER Owns all important ideas and knowledge; anything teacher does not know is unimportant. STUDENT RESPONSE Depends on owner of knowledge to give knowledge and wisdom	TEACHER AS FACILITATOR Reduces obstacles and identifies resources that enhance knowledge acquisition. STUDENT RESPONSE Independence of teacher's knowledge yet able to use teacher's knowledge as springboard to discovery and acquisition of knowledge
TEACHER AS MONISTIC TELLER Views own accounting (cultural values) system as superior, as it is presumed to be the central system within the teaching-learning universe. STUDENT RESPONSE Accepts teller's views and accommodates them by ignoring or rejecting own cultural view; or rejects the teller's view and suffers the consequences, e.g. loses interest or suffers knowledge deficit.	TEACHER AS RESPECTER OF DIFFERENCES Views own cultural value system in context of a pluralistic society; respects the student's right to differing cultural value system. STUDENT RESPONSE Explores and learns about own ethnicity as well as the ethnicity of others.

Source:
Garcia, R. L. (1982). Teaching in a pluralistic society. NY: Harper & Row Publishing.

BEST COPY AVAILABLE Table 8 →

Table 2 Aspects of Culturally Responsible Pedagogy as Defined by King and Ladson-Billings

Culturally Relevant Teaching	Assimilationist Teaching
CONCEPTIONS OF SELF/OTHER	
Teacher sees self as an artist, and teaching as an art.	Teacher sees self as technician teaching as a technical task.
Teacher sees self as part of a community and teaching as giving back to the community one is a part of; encourages students to do the same.	Teacher sees self as an individual who may or may not be a part of a community; encourages students to achieve as a means to escape community.
Teacher believes all students can succeed.	Teacher believes failure is inevitable for some students.
Teacher helps students make connections between their community, national, ethnic and global identities.	Teacher homogenizes students into one "American" identity.
Teacher sees teaching as "pulling knowledge out" of students--like "mining."	Teacher sees teaching as "putting knowledge into"--like "banking."
SOCIAL RELATIONS	
Teacher/student relationship is fluid, humanely equitable, and extends to interaction beyond the classroom, into the community.	Teacher/student relationship is fixed, tends to be hierarchical and limited to formal classroom roles.
Teacher demonstrates a bond with all students (oneness) and encourages a connectedness among students.	Teacher demonstrates idiosyncratic connections with individual students.
Teacher encourages a community of learners as a priority.	Teacher encourages competitive individual achievement as a priority.
Teacher encourages students to learn collaboratively; students are expected to teach each other and be responsible for each other.	Teacher encourages students to learn individually, in isolation.

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Continued on Back

Table 8

CONCEPTIONS OF KNOWLEDGE

Knowledge is continuously recreated, recycled, and shared by teachers and students. It is not static or unchanging.	Knowledge is static, passed in one direction, from teacher to student.
Knowledge (content) is viewed critically.	Knowledge (content) is infallible.
Teacher is passionate about content.	Teacher is detached, neutral about content.
Teacher helps students develop prerequisite knowledge and skills (builds bridges or scaffolding.	Teacher expects students to demonstrate prerequisite knowledge and skills (students build their own bridges).
Teacher sees excellence as a complex standard which may involve some postulates but takes student diversity and the individual differences into account.	Teacher sees excellence as a postulate which exists independent of student diversity or individual differences.

Sources:

Ladson-Billings, G. (1989, February). Like lightning in a bottle: Attempting to capture the pedagogical excellence of successful teachers of black students. Paper presented at the Tenth Annual Ethnography in Education Research Forum, University of Pennsylvania, Philadelphia, PA.

Ladson-Billings, G. (1990). Culturally relevant teaching: Effective instruction for black students. The College Board Review, 7(155), 20-25.

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Table 9–1
Incongruities between Mainstream American Teachers' Expectations and Asian Parents' Expectations

Mainstream American Teachers' Expectations	Asian Parents' Expectations
Students should participate in classroom activities and discussion.	Students should be quiet and obedient.
Students should be creative.	Students should be told what to do.
Students learn through inquiries and debate.	Students learn through memorization and observation.
Students generally do well on their own.	Teachers should teach; students should be directed to *study*. It is important to deal with the real world.
Critical thinking is important. Analytical thinking is important.	Analysis is the teacher's job; synthesis is the student's.
Creativity and fantasy should be encouraged.	Factual information is important; fantasy is not.
Problem solving is important.	Students should be taught the steps to solve problems.
Students should ask questions.	Students should not ask questions.
Reading is a way of discovering.	Reading is the decoding of information and facts.

(adapted from Cheng 1988. p. 14)

from Robin Scarcella

Teaching Language Minority Students T~~S~~ in the Multicultural Classroom

1990 Prentice Hall Regents

51 Table 9

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Teaching Language

From Minority Students in the Multicultural Classroom

by Robin Scarcella, 1990
Prentice Hall Regents

Incongruities between Mainstream American Teachers' Expectations and Latino Parents' Expectations

Mainstream American Teachers' Expectations	Latino Parents' Expectations
Students should participate in classroom activities and discussion.	Students should be quiet and obedient, observing more than participating.
Students should be creative, free to respond to requirements in their own ways.	Students should be shown what to do but allowed to organize the completion of the task creatively.
Students learn through inquiry.	Students learn through observation.
Students should do their own work.	Students should help one another.
Critical thinking is important. Analytical thinking is important too.	Factual information is important: fantasy is too.
Goals are important.	People are important.
Children should state their own opinions, even when they contradict the teacher's.	Teachers are not to be challenged.
Students need to ask questions.	Students should not ask a lot of questions.

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Table 10

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